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Let The Quakers be the Quakers

An Editorial

The First and the Second

By W. O. Mendenhall

Baltimore Yearly Meeting

By Ruthanna C. Moon

Our Ministers of Yesterday

By E. Howard Brown

Principles of World Order—*A Sermon*

By Russell E. Rees

Towards Justice in Post War Planning

By W. Clyde and Marjorie Hill Allee

Friends Service Committee Conference

By Ruth Jensen

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education—Edited by Percy M. Thomas

For Dec. 12—Christ's New Commandment

(Mark 12:28-34; John 13:34-35; 15:1-14)

THE SUPREME TEST OF DISCIPLESHIP

"Thou shalt love the Lord thy God. . . Thou shalt love thy neighbor as thyself." The supreme test of discipleship lies in the realm of the second of these two great commandments. This is where the *test* comes. One may declare his love to God in most pious terms; he may observe all the customary ritual of worship; but the only test by which that can be measured is what he does about it among his fellows.

To love one's neighbor is "more than whole burnt offerings and sacrifices." This is not to discredit the true place of worship. True worship is creative. If one loves God genuinely that love will be so creative in the life of the individual that he will seek the means by which that love may find outlet. Jesus stated the problem in a very concrete way when He said that if man comes to the altar and finds that he has something against his brother he had better go out and make things right with that brother. A demonstration of piety, of love to God, would be rather ineffective so long as there was tension between him and his brother.

We have not come to the place where we are willing to look upon love as a way of life among our fellowmen. To most of us it is a pleasant sentiment we can work up in our services of worship. We enjoy thinking about the love of God reaching out to all peoples and we may occasionally brush aside a tear as we contemplate the supreme sacrifice of love on the cross. But to suggest that this is really a way of life is to carry it too far! It is foolish, we think, even if we do not say it, to suppose that the way of love can work in this day. We must be practical.

When we look at the life of Jesus we are impressed with the fact that in His day the times were not propitious for the way of love. Certainly then, if ever, it could have been said, "Man you have got to be practical. Don't beat your life out trying to be sentimental about this love business of yours." But Jesus demonstrated His way of love as a way to be lived even unto the death. The cross stands as the supreme testimony of the love of God to mankind and as the way of man among men. It was of such love as that which prompted Paul to say "Love never faileth." Are we willing to accept this way of love as a way of life actually to be lived among our fellows? What answer can we give to those who say, "It won't work"? How may we demonstrate to these individuals the results of such love?

NORVAL E. WEBB.

For Dec. 19—Christ the Fulfillment of the Law

(Hebrews 1:1-9; Romans 10.4-16)

GOD'S MESSAGE IN HIS SON

"God . . . hath in these days spoken to us in His Son." In Christ we have not only God's revelation of Himself; we have also God's thought for man. In Jesus we have the marvelous fact that at a point in history the Spirit of God became completely known to mankind in a man.

The title of the lesson today is "God's Message in His Son." What did God say to us in Jesus Christ? We recognize, of course, that we have in Jesus the culmination of the progressive revelation of God. In the Old Testament, and especially in the prophets, we have a record of God's search after man and His revelation of Himself. In Christ we have the idea of His Fatherhood brought to its richest meaning. In Christ we see the central quality of God to be that of goodness and love. In Christ we see the aggressiveness of God in reaching out to bring man unto Himself. The cross is central in Jesus revelation of God's love to humanity. We cannot mistake the message of the Son with regard to the love of the Father. We have only to stand at the foot of the cross with our hearts open to its message to know its meaning.

We need, however, to think of the second phase of God's message in His Son; that which deals with the Son as the Way. In Christ is revealed the way of life and conduct for mankind. Not that one will find a chart to guide his every move but that he will find the spirit by which all of life must be motivated. God's ideal for man seems to be contained in the Sermon on the Mount. It is here that we are conscious of the fact that we are dealing with qualities of life not just in the abstract but as they were actually lived by Jesus Himself. If we are honest in our thinking we are impressed with the fact that the Sermon on the Mount is making demands upon our characters. Here we are faced with the "Code of Life" as actually lived and demonstrated in the life of Jesus. Gerald Heard in his book, "The Code of Christ," says, "What really stands in the way of accepting the Gospel of Jesus is not the strain on our credulity but the demand on our character. It is the Sermon on the Mount which is the central problem."

Here we have God's message in His Son as to what man ought to be. It is not some pretty theory, a vague ideal projected into the future. It is God's revelation of what man CAN BE. God was not merely *telling* us, he was *showing* us. The spirit of the Sermon on the Mount is found in Christ Himself. The beautitudes are qualities found supremely in Him. There can be no doubt but that the Sermon lays upon us the obligation of becoming *that kind of a person.*

This leads us to some questions for thought: How may we become that kind of person? What is to be our attitude toward the admonition that we must be practical, that before we can arrive at the ideal we have to take interim steps? Do we face this question particularly with regard to our relationship to steps toward peace? Can we be absolute and practical at the same time? What do you think of Gerald Heard's thought that the power to become the ideal person is found in the steps of the Lord's Prayer?

NORVAL E. WEBB.

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Let The Quakers be the Quakers

An Editorial

THE discussion of the Indiana Yearly Meeting Resolution brings to the spot light of attention a problem with which many of us are concerned—the responsibility of the Society of Friends for political action toward the better world. We welcome to these pages a Friendly review of ideas. It is not our purpose editorially to "take sides" or to speak specifically to this resolution. We are concerned instead with a principle by which our legislative responsibility may be viewed.

Out of the ecumenical movement has come an admonition, "Let the church be the church." Perhaps it is not easy for us who have lived within the traditions of less formal religious groups to understand fully the meaning of that statement. It seems to warn us that the church may, in certain cases, find itself playing a role that is "out of character" when trying to resolve social problems. This may be particularly true in the field of political action.

Toward Personal Responsibility

To others that statement may seem like undue concern to keep the church detached from the processes of social change—a call to social reaction. While it may mean reaction in the minds of some churchmen it is pertinent to the problems which Christian institutions always face when applying religious principles to political action. Definitely it does *not* mean that church members *as citizens* shall assume a detached role in the affairs of states or communities.

One of our world churchmen gives point to this by saying that it is *not* the function of the church to create the pattern of tomorrow's world, but that it *is* the function of the church to create the creators. Some of us would want to modify the idea somewhat, asking the church by study and concern to help create the forms of world cooperation. Even so it points out the crux of our problem. There is a necessary difference often between the responsibilities of the church and the responsibilities of the members. As a member of a civic club one might ask for group action to which he could never rightly ask his church.

There is no inconsistency necessarily in such a position. Equally sincere and responsible members may hold varying views on proper political action while holding unitedly to the body of principles for which the church stands. If the church consequently fails to speak to pertinent political issues it is not always thereby to be censured as following a "do-nothing policy." It may be a question rather of inability to play a multiple role.

Translated in terms of Friendly faith and practice one might say, "Let the Quakers be the Quakers." Coming out of a quietistic period of self-saving, Friends have increasingly recognized the need of practical and daily application of their testimonies. Particularly has this been true in the field of peace. The array of projects and services bear dramatic evidence of that partly fulfilled concern. Seeing that political action is a crucial sector on the peace front, we have rightly awakened to a responsibility for it. Here enters one of our most acute problems, the limitations within which we can press for national legislation *as a Society of Friends* or *as official* bodies within it. There is enough yeast in that problem to keep us in ferment for sometime.

But because it is difficult is not a reason for dodging it. Certainly we cannot sit by smugly when the destiny of the next generation is being formed by legislative bodies. The question rather is the way by which we can make our testimony effective on the political front. We have a duty at this point. How can we meet it when there are no alternatives possible that are in keeping with our testimony?

Finding Our Course

Certainly there are some obvious ways. Our meetings can be so vital that out of them will come individuals who, as authorities in their field, will work directly on new world patterns to which a local meeting, as such, cannot be prepared with answers. Furthermore our meetings can foster study of such problems and share as members and as citizens in the accumulating concern for world order. But one point should be made clear—the Friends peace testimony does not require us as Friends Meetings to attempt complete answers in political problems. We can never safely assume the permanent role of a political "pressure group."

We must find our genius and hold to it. Our deeper purpose can be so easily vitiated by inordinate attempts to make our testimony immediately applicable. Schemes will come and go. Principles will remain—tugging forever at temporal plans, calling for the impossible (so far as the contemporary scene is concerned). There is a sense in which we cannot avoid being a voice in the wilderness asking for more than our surroundings can produce at any given time. As such we shall have to be charitable in spirit with the experts on whom we lay the burdens of specific planning.

We can also continue to project methods by which forward salients can be advanced experimentally. In the "hot spots" of social conflicts we can continue significant small scale service and studies. Experiences of recent years seem to indicate that such work is within the Quaker genius.

In any case we must distinguish between our responsibilities as persons with honest political concern and rights and the responsibilities of our meetings in whose keeping the treasures of Friendly faith and practice are peculiarly held. Questions will continue to arise to which we may rightly speak. *How* to speak to them must rest with the group and come out of *united* concern for an unswerving peace testimony. Here also lies the genius of a Friends meeting for business.

The creation of the Friends Committee on National Legislation will throw more light on this problem as the committee moves with Friendly spirit in its work. No dogmatic answer can be given. It is a question to be answered by working *at* it as well as by thinking *about* it. Like all other answers it must also rise in measure out of the meeting at worship. There, indeed, Quakers should be "in character."

E. T. E.

Principles of World Order

A Sermon by Russell E. Rees

IT IS difficult to remember today, the delirious joy with which the armistice of 1918 was received by the American people. The "war to end war" was over, and of course, without doubt, we had achieved our objective. By the first of May 1919, those who knew what was happening were turning laughter to tears as they saw emerging out of the war a monstrous peace. All the old tensions of Europe were left unchanged, and the food for hatred and fear was supplied in such abundance that, after twenty years of undercover strife, open violence came again in the second World War.

All the signs seem to indicate that another armistice is not so far away and that, sooner or later, the world must address itself to a new peace. Have we learned anything from the text books of history? Will the new peace be a real, or only a pretended peace? Will we be able to write the terms of peace so that something lasting may come, or are we to sow the evil seeds of the new war in the termination of the old one? This is the most pertinent question of the present hour.

There are four principles which appear to be fundamental to a real and lasting world order. They are not especially new, certainly not original, perhaps somewhat trite, but none the less basic and necessary.

"Thy Neighbor as Thyself"

First of all, people must learn to live together. However long the war may last, however it may end, whoever writes the peace, there are still to be Germans and Japanese and Africans and British and Americans in the world. Any idea that we can eliminate our enemies, and then set up some kind of Utopia is utter foolishness. One has only to remember the reaction of the world, to the acts of the Nazi Gestapo when they annihilated a single Polish village, to have some foretaste of what world reaction would be, to any attempt on the part of the Allies to annihilate a whole people. Just as our urban problem is the problem of getting along with Negro and Jew and White, living together, without any possibility of running away from the situation at all, so is our international problem primarily one of human relationships.

The whole situation has been made more acute by the shrunken world. When four men are cast adrift in a rubber boat in the ocean the first problem becomes, not food, but human relations, so in a world drawn together by the airplane and the radio, the first issue becomes getting on with each other. If one of the men in the boat decides to take all the food, he provides the incentive for the other three to unite against him. He must either yield to the greater demand or be eliminated. Therefore it is fundamental to all our thinking to admit at the outset that people are caught here on this little whirling ball with all the avenues of escape shut off. The sooner we get at the business of learning how to live together the better it will be for all the world.

The second principle, evolving from the first, is that exploitation must yield to cooperation. It requires greater character to live in a small and complicated world than it did to live in a world of the wide open spaces of our ancestors. Exploitation which could be tolerated in that old world of elbow room will not do at all, now we are in our little rubber boat. The toboggan slide of idealism as the war has progressed is one of the distressing signs. Winston Churchill and President Roosevelt could meet early in the war and prepare an Atlantic Charter, in which they proposed the Four Freedoms for the world; but almost before the ink was dry, it was admitted that such a charter was not to apply to the Pacific and to the British possessions. As we go on in the war it becomes clearer by the hour that the intention is to restore the whole British imperialistic policy and along with it the Dutch and the Belgian and the French and the American imperialism as well. Is it true that we are fighting a war to make the world safe for the imperialist nation? If we are, the seeds of the next war are already broadcast in the earth.

"Do Unto Others"

It is time to raise the question, what do we want in the world? Rubber for our tires, quinine for medical purposes, silk for finery, tea for our quivering nerves? Well, there is no lack of them in the world. They may be had, and I think it can be safely stated that it makes very little

difference who controls Burma or Java or Hong Kong or any other country in the earth. World trade does not depend upon restoring the old order of things. It depends rather upon the use of a new word, cooperation.

But cooperation is a word which is alien to the tongue of the white man. He always speaks it with an accent as if it were a foreign word. He has for so long used the words domination and exploitation; has so long thought of the yellow skinned people as his inferior and therefore as his slave, that he finds the new word difficult. It is all a part of the infamous attitude expressed in the slogan the, "white man's burden." One has only to read the almost bitter accusations of Lin Yutang in his, *Between Tears and Laughter,* to see how utterly foolish it is to imagine that when the war is over we will wave a magic wand over the earth, and go back and begin 1939 over again. One thing is certain, he says, when the war is over China is to be the ruler in her own house. Only the people and the nations who can learn the new word, the word cooperation, will be able to make a peace which will last for more than a few years.

The third principle that is implied is that nationalism must yield to federation as a method of world political action. Nationalism is a method of government, geared to an age which had as its principle means of transportation, the railroad. The United States became the great nation it is today, because the steam engine was invented and the railroads built just in time. In no other way could Oregon have been bound to New York and California to Massachusetts. We were able to occupy the whole land mass from one ocean to the other and from natural barrier to natural barrier, because we had a means of tying the area together in an efficient manner. But we have now come to a new age, the age of air travel, and more than most people have yet visualized, a new political arrangement is demanded by that fact. It is not possible to continue a segmented Europe in a day of stratosphere liners to which lakes and rivers, mountains and oceans are insignificant.

Now federation means that there are some problems which are not local and national, but are world wide and international, and that these problems must be addressed in united fashion. The colonial policy of a nation is no longer a local problem to be worked out in a spirit of self interest for a lone nation. It is a world situation, the outcome of which may spell disaster and war. The world trade is so important to the well-being of all men that no single group of people can be allowed to warp it to selfish purposes, to the end of international chaos. Armaments concern the whole world, and so do monetary policies, and so, as the Atlantic Charter saw, do the four freedoms of men. It is to be hoped that no comfortable halfway house of three-power alliance will take the place of what is so desperately needed now, a willingness to work out democratically, beginning at the peace table, the new political order geared to the earth under the airplane and the radio.

"It Was Founded Upon a Rock"

The fourth principle is that the common man will mold the future in a way he has not done before in the history of the world. We must not be blinded by the high walls of our own little world so that we miss the most shattering fact of the present war. And that fact is the emergence of Russia. At the close of World War I, the United States emerged as the dominant world power. Can we possibly have missed the fact that Russia has similarly emerged from this second war? It must not be overlooked for one moment that today every peasant in the world has heard, or will hear about Russia. And it will be said to them that Russia represents the government of the people as against the government of an economic group. To fail to see that is suicide. The common man of China and India and Africa, who has been so long looking for a Messiah, and asking hopefully of each new regime, "Are you he that should come, or must we look for another?" now casts his eye upon the Kremlin.

If, when this war is ended and the enormous factories devoted to the making of munitions are closed, this government, or any government dares to say to the laborer, "Now back to the slums for you, back to your poverty, back to your soup bowl and your begging for bread," then be it known now, that in that hour Russia will loom larger than any single fact in the world. The whole of the Orient hangs today, not on the word of Roosevelt or Churchill, but upon the word of Stalin.

Are we afraid of this new world order? We should not be, if we have taken our New Testament seriously. The falling apart of the old world based upon greed and selfishness should be no surprise to the Christians. It is the kind of thing Jesus foresaw, when he said of Jerusalem, that the time would come when there would not be left one stone upon another. Civilizations and political systems which are based upon those foundations always fall to pieces. But in the hour when the inner weakness is revealed and the sandy foundation gives way, there is the finest opportunity to build a better world.

The Christian Church, in its emphasis upon the value of persons, in its declaration of the spiritual nature of man and his kinship to God, in its affirmation of the everlasting love of God for men, all kinds of men, Jew and Greek, bond and free, white and colored, Oriental and Occidental has the Gospel for this new age. Some nation must lead the way, being great enough to forgive, great enough to share, great enough to try out the Christian ethic on a world-wide scale, and let us pray that that nation may be ours. God will pour himself out in new and unmeasured fashion into a nation which is willing to make that venture and undertake that experiment.

A Simple Prayer

Lord, make me an instrument of your peace!
Where there is hatred—let me sow love
Where there is injury—pardon.
Where there is doubt—faith.
Where there is despair—hope.
Where there is darkness—light.
Where there is sadness—joy.

O Divine Master grant that I may not so much seek
To be consoled—as to console,
To be understood—as to understand,
To be loved—as to love,

for

It is in giving—that we receive,
It is in pardoning—that we are pardoned,
It is in dying—that we are born to eternal life.

St. Francis of Assisi.

American Friends Service Committee Conference at Penn

By Ruth Jensen

ANOTHER step towards greater unity between the two Iowa yearly meetings was taken when approximately two hundred fifty Friends and members of Wider Quaker Fellowship met October 29-31 at William Penn College, Oskaloosa, Iowa, to hear reports of the American Friends Service Committee.

The conference, which followed that of the Rural Life Association, opened Friday evening with the Fellowship Council Meeting. The nature of growth in the Society of Friends in the last ten years, and future trends were discussed. Errol Elliott defined growth in terms of a revitalized spirit in our meetings, rather than in number of members. Percy Thomas announced the formation of new yearly meetings in Cuba and Jamaica. Leslie Shaffer, executive secretary of the Fellowship Council, reported that there are between sixty-five and seventy new meetings in the United States, while greater harmony among Friends is evidenced in the unification of several local and yearly meetings. The need for keeping the eighteen thousand non-resident members in touch with the Society was stressed.

Rufus Jones spoke of the growth in the Wider Quaker Fellowship, to which belong those people who sympathize with Friends' manner of worship and work, but wish to retain membership in their own church. "We must not be proud of being Friends. We must be deeply penitent and conscious of our spiritual needs. The future of the church will be a failure unless we find once again spiritual wellsprings through disciplined and sacrificial living," Cecil Hinshaw declared.

Section Reports Given

Saturday sessions were given over to reports from the various sections of the Service Committee. Homer Morris, head of the Social-Industrial section, reviewed the activities of that division, after which Ed Miller, head of the A.F.S.C. work camps, discussed at greater length the importance of work camps in "giving students the oportunity to bring alive and articulate the spirit of Christian living." John Everton, also spoke. A report on the activities of Friends in helping to relocate Japanese-Americans was made jointly by Homer Morris and John Copithorne. Clarence Pickett introduced the report of the Foreign Service Section, following which, John Rich, recently returned from six months with the Friends Ambulance Unit in China, made a moving speech regarding conditions in the Orient. In India he saw whole families roaming the streets of Bengal and Calcutta, looking for food. It was common occurrence to find people lying in the streets, starved to death. The F.A.U. has been providing one good meal per day for the children, at a cost of two cents per plate. The child pays half a cent to avoid the stigma of charity.

Clarence Pickett reported on the work of the A.F.S.C. in Europe and Africa. Twelve members of the Friends Center in France have been interned for a year at Baden Baden, Germany. Feeding of Spanish and French refugees is being carried on at Marseilles. The Service Committee has a staff in Spain and in Lisbon to aid in refugee problems. In Africa Leslie Heath was working with 6,000 to 7,000 refugees in internment camps at Casablanca when General Eisenhower arrived. Some of these Spanish refugees in Africa may be transported to Mexico soon.

"The mass displacement of people in Europe during this war is creating problems which will require at least ten years to remedy." Quality of spirit and ability to understand people who have endured suffering must go with physical relief if the courage and spirit of distressed people are to be revived, Clarence Pickett said.

Clothing Sent Abroad

During the past year one hundred tons of clothing were sent to Europe by the Service Committee. As yet no relief work is being carried on in Russia, because that country rejects all private agencies, and while it welcomes personal religion, it wants no religious sects within its borders.

In the afternoon session Edwin Morgenroth, head of the mid-west branch office in Chicago, reported on the work done during the one and a half years the office has been in existence.

The financial report, as made by Clarence Pickett, showed that two million dollars was taken in during the past year for use in the work of the A.F.S.C. At present, facilities are inadequate to handle all of the funds available.

Harold Chance reviewed the work of the Peace Section, which includes sponsorship of the ten institutes of international relations held annually over the United States; the student peace caravans; the civilian training units for young people; and the two new international student seminars in Pennsylvania and at Guilford College, the personnel of which was three-fourths foreign students.

C.P.S. In Ferment

Sumner Mills of Indianapolis was chairman of the discussion of Civilian Public Service. Problems of conducting the camps, in which there are now approximately 6,000 men, were discussed, with particular contributions from Wilmer Cooper, asistant director of the Trenton, North Dakota, camp, and a group of men from the unit at Iowa State College agricultural station.

Chase Conover laid before the meeting the problems of financing the C.P.S. program, emphasizing the need for local meetings to assume their individual shares and more, if possible.

At the evening session Roger Wilson, secretary of Friends War Relief Service in England, spoke on relief and rehabilitation in England. British conscientious objectors of both sexes are permitted by the government to carry on their normal work. In closing, he reminded the group that the British Quakers need spiritual help as well as physical help from the American Friends.

Following an hour of silent worship at the College Avenue Friends Meeting Sunday morning, John Rich spoke more fully to the group on the work of the China Convoy. He closed with the thought that there will be a great chance for missionaries there after the war, an opportunity of which we must avail ourselves.

The morning message was brought by Rufus Jones. If we would face life steady and unafraid, we must adopt Paul's four anchors: a belief in God, a sense of belonging to Him, a realization that He needs each individual to work for Him; and a knowledge that each person is a part of the social order and must do his best.

Friends returned to their respective meetings with a deepened "sense of responsibility towards Friends everywhere."

We cannot become ourselves, or live the fullest life, till, like a candle, our hearts are kindled into love and we begin to burn with God's purpose.

Example is one of the most potent of instructors though it teaches without a tongue.

No matter how often we have started and failed, let us start again with courage that will not accept failure as the final verdict.

The First and the Second

By W. O. Mendenhall

IN HIS volumes, "Travel Diary of a Philosopher" Count Keyserling records not the date and place and detailed description of the sights and scenes which pass before him but the impressions made upon him, and his meditations consequent to these impressions. As his ship lifts anchor on the Mediterranean he is not concerned with the receding shore line, the blue waters, or the fellow passengers, but with thoughts of breaking current associations, of setting out to meet new adventures. In Aden beyond the Suez he does not talk of the stevedores who are loading the heavy freight on the vessel but of the beauty, comparable to Greek statuary of the bronzed backs of strong muscular men.

So as one moves among Friends in America, gradually certain facts begin to emerge which are of more importance than dates or places or even incidents. Two aspects of the beliefs and behavior of Friends bring to his mind the two commandments on which Jesus says "hang all the law and the prophets" (Matthew 22:40). He discovers that these Quakers all across the continent hold the first commandment as first, and also that "The second is like unto it."

THE VOICE WITHIN

"Thou shalt love the Lord thy God" carries with it the correlary that one shall learn to know God. Hadfield of England, writing in 1919, as he was discussing the impotence and failure of the Church said, "This want of inspiration and power is associated with the fact that men no longer believe in the existence of the Spirit in any effective practical way." What Hadfield said in 1919 is being repeated in these days by leaders of thought in many areas. Some approach this in philosophic discussions on *faith* and its meaning. Some in considering the social and moral trends of the time conclude that secular attitudes, i.e. decisions of importance made while ignoring the existence of God, are causing our catastrophy. Economists as well as statesmen in their respective spheres report that the future stability of our society depends upon a revitalized religion.

Friends of the present hour are growing increasingly conscious of the fact that the rise of our Society stems from the experience of one who "heard a voice which said 'There is one, even Christ Jesus, that can speak to thy condition.' I saw also that there was an ocean of darkness and death, but an infinite ocean of light and love, which flowed over the ocean of darkness: and in that also I saw the infinite love of God." Consequently, they are accepting responsibility—each for his share— in the spiritual activity of a meeting for worship. This matter of seeking and securing an immediate contact with God is recognized as vital whether the avenue to worship be a meeting non-programmed, "on the basis of silence" or a church service with a pastor. In the days when Friends were inclined to criticize one another we heard much of dead silence or on the other hand, of passively listening to a paid preacher. The rising tide of vitality and sincerity is making each of these phrases inapplicable. *The Society of Friends is becoming a group of worshipers.* The first commandment is *first* among us.

WHO IS MY NEIGHBOR?

A few decades ago much was being said about the social gospel with the suggestion, if not an assumption, that it is opposed to a personal gospel. Possibly this question is beneath the words in James, "faith without works is dead" (James 2:20). Some Friends placed emphasis upon the first commandment over that of the second by the phrase, "creaturely activity." Now as one listens to reports in monthly meetings or in yearly meetings of peace and service committees, he is impressed with the fact that they take seriously the second commandment which Jesus said "is like unto it" after he had stressed the importance of the first. The long history of work in prison reform, in freeing of slaves, in expressions of good will, even across lines of hostility has left the clear understanding that neighbor includes all human beings with no regard for differences in historic background or in economic status, in nation, or race, or color. Young Friends are learning without patronizing how to identify themselves with those in their immediate neighborhoods who suffer handicaps or have insufficient opportunities. In the world chaos of today the phrase *meetings for sufferings* no longer has an archaic flavor. In these days of great corporations, of action by masses of people, Friends do not find it possible to deal individually with the hungry and naked and sick and imprisoned whom they must help. So, in the larger world-wide areas they reach the distant neighbors and show this faith by their works as a Society through the instrumentality of the American Friends Service Committee. Thus the *Society* of *Friends* is *expressing* its *religion* in *deeds.*

After receiving these impressions, the meditation which follows is concerned with the part that Friends should play in the civilization which is forthcoming. Are these evidences of a vitality which shall be sufficient to enable this little Society to take the place God has for it in the building of His Kingdom now? Will Friends become so vital in worship and so vigorous in action that they may seriously help the floundering peoples of this hour? "On these two commandments hang all the law and the prophets."

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

FEAR

And fear not them that kill the body, but are not able to kill the soul.

MATTHEW 10:28.

* * * *

That all the men in all the lands may live out their lives in freedom from fear and want.

Atlantic Charter.

* * * *

Fear will drive men to any extreme; and the fear inspired by a superior being is a mystery which cannot be reasoned away.

BERNARD SHAW.

* * * *

Fear not that thy life shall come to an end, but rather fear it shall never have a beginning.

CARDINAL NEWMAN.

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Ignorance and uncertainty breed fear; knowledge and assurance dispel fear.

JOHN J. B. MORGAN.

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The truly moral person is not worrying about how much punishment he will have to suffer for his sins. He is so busy doing worth while things that he spends little time contemplating either rewards or punishments.

JOHN J. B. MORGAN.

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One is free of demoralizing fear just as soon as he is ready to accept the facts as they really are. Fear of the demoralizing sort is the endeavor to make things seem to be different from what they truly are. . . . As soon as one is ready to accept the facts and commit himself to the course they indicate, surrendering himself to the keeping of reality, he can lift his head unafraid, alert and ready to make every possible use of circumstance, unshrinking, however grim reality may appear.

HENRY N. WIEMAN.

(Continued on page 482)

Towards Justice in Post-War Planning

By W. Clyde and Marjorie Hill Allee

LIKE many others, the writers of this review have been trying to get light on the post-war period, and the lamp of experience, so often conjured, has seemed to us to send a few gleams into the future.

We have tried this before. Ten years ago when Robert Maynard Hutchins was the unwelcome new broom sweeping the University of Chicago we read the life of Charles W. Eliot, finding that he, too, had to win his way out of the role of the unloved boy president of Harvard. Again, when Hitler's shadow lengthened and deepened over Europe, we read the life of Louis Napoleon, and were somewhat reassured to find that the French of the middle nineteenth century, given time, grew tired of his fake prestige and their dictator was riding to a fall even before the war debacle of 1870.

This year we looked for an account of a post-war situation which would give us perspective on the post-war plans that were multiplying on every hand. The League-of-Nations plan of the inter-war years was too recent and too complicated. Its problems never were given a fair chance to be resolved and judged. We looked for a situation simpler but not too simple; removed from our personal experience yet understandable. We began with Robert Selph Henry's, "The Story of Reconstruction," in which, through more than six hundred pages the author deals moderately with the experience of the Southern states for the ten years following the close of the Civil War. Both North and South are still paying for that struggle, and almost equally for the less wise aspects of the post-war reconstruction, but our own lives have touched it personally only in the last phase of the period when a candidate for county office in Indiana must almost necessarily be a verteran of the Union Army, a member of the G.A.R.

LINCOLN'S RESTORATION POLICY

In 1865, the end of the war found Abraham Lincoln with a fairly well established presidential policy for a "quick and accepted restoration of the Union" before Congress reassembled in December. If we accept the accuracy of the diary entry of Secretary of the Navy Welles, Lincoln considered it providential that Congress had adjourned, since he could work more rapidly and more soundly in their absence. Tension and mutual distrust between the President and Congress had mounted through the war as it did later between Woodrow Wilson and Congress, and at present with Franklin D. Roosevelt. It is generally felt that reconstruction under Lincoln, would have been both sounder and more generous than it proved to be with Lincoln removed from the scene. It might be well to remember however, in this connection that approval given personally by Lincoln to responsible Virginia citizens on April 2, 1865, and confirmed four days later in writing, to call together the full legislature of the old state to re-establish state government, was revoked by him within ten days under pressure from Secretary of War Stanton, and arrest threatened for any person who had answered the call. We wonder, therefore, how much Lincoln's humane plans would have been modified under the pressure of Radical Republicans* whose desire was powerfully set toward punishment of the South, and who fulfilled that desire following Lincoln's death under the presidency of Andrew Johnson.

Johnson was welcomed by the Radical Republicans. "By the gods, there will be no trouble now in running the government," exclaimed a Radical Republican Senator, a foe of Lincoln's milder policy with the South; and this was the first general response of those who regarded Lincoln's death as a "godsend to our cause" whose aim was to punish the Confederate leaders for their treason to the Union.

They were mistaken in Johnson. He was tough-fibred, able, honest, courageous and devoted, though without Lincoln's flexibility and wise use of opportunism. He undertook at once to apply his great predecessor's plan for moulding in the South new state governments that would "faithfully support, protect and defend the Constitution of the United States," looking to future performance rather than to past records in the Confederacy.

THE GROWTH OF RADICAL POWER

Conflict sharpened between President Johnson and the Radical Republicans in House and Senate, and Radical power increased. Impeachment of the President failed by only one vote, under conditions of ugly political manoeuvering. The President's real crime in the eyes of Congress consisted in his disagreement with them. Of all the recurring attempts by Congress to reduce the power of the executive arm of the government this was the high-water mark. If it had succeeded we might have in this country today something more like the British system of governmental responsibility to Parliament. We are, however, just emerging from the other extreme, in congressional subserviency to the White House.

Reconstruction of the conquered South, who had no voice in this struggle, proceeded apace under the Radical Republican version of the terms of unconditional surrender. The Radicals undertook not only to punish war guilt, but to reconstruct the southern state governments so as to secure safe political majorities for the Radical branch of their young but already great party. The methods they used stink even to modern city nostrils.

We do not need to relate the worst examples. It is enough to consider, as Robert Henry has done, state by state, issue by issue, year by year, election by election, the aims and the methods of all parties, and the results achieved by them. Carpetbaggers, scalawags, Negro leaders and those they led, ex-Confederates, old and newly "loyal" Southerners, scheming Radicals in Congress and their strangely assorted followers, are all marshalled for our calm inspection, in monotonous series, in which no one trusts his opponent, and there is almost never generosity or disinterestedness, nor even cold justice . The ends sought were held to justify almost any means; and the end intended by the Radicals was a firm Republican majority in the Solid South.

A LESSON FOR TODAY

The people of the South learned finally how to apply resistance in depth, and political flexibility, as nearly every subject nation learns the lesson. They were pronounced reconstructed by a North that was weary of the ungrateful task, and readmitted to the Union, though under increasingly severe conditions as the Radicals saw their scheme for self-perpetuation slipping out of hand.

The independence of the South began be asserted, and these political manoeuverings were ugly, too. By fair means and foul, southern white people, old aristocracy and hill-billies together, took over their right to local self-government; and the dream of the Radicals of ascendancy based on a Republican bloc of Southern states was grotesquely contradicted by the event. The legacy to us of the present day is an inflexible political group, in a situation where a reasonable pliability is needed throughout the nation.

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*"Radical Republican" was the name taken by those Republicans who wished to gain conservative ends by radical means. The Conservatives were those who preferred milder means. The basic economic ends sought by the "Radicals" are well worth studying, but not within the scope of this brief paper.

As early as 1876, in spite of ten years of work and worry, the chicanery and the fraud; in spite of careful planning and ruthless execution; Rutherford B. Hayes, a good if limited Republican from Ohio, was elected president by a majority of only one in the electoral college.

We hesitate to do more than suggest a parallel with the probable course of reconstruction governments following the present war. If the parallel holds, however, it will be found true that power seized and held for the purpose of punishing the conquered nations and building up the conquerors is not only bound to fail of its object but also to provoke a resistance that makes cooperation difficult even where the interests of both are the same.

Baltimore Yearly Meeting Holds Session

BALTIMORE Yearly Meeting concluded its two hundred and seventy-second session on October 25. Keen interest was shown in epistles received, and notice was made of the young men of the Meeting in the armed services, CPS camps and in prison for conscience's sake. J. Hoge Ricks, assisted by Merrill Hiatt, served as Presiding Clerk, with Edna Goodwin and Mary H. Raiford serving as Recording and Announcing Clerks.

Among visiting Friends were James Coney and Charles Thomas, representing the Five Years Meeting Boards. Others were Walter Haviland and Wilfred Conard from Philadelphia Yearly Meeting, and Harry Wellons of Jamaica, former member of Baltimore. Anna B. Thomas was not able to fill her accustomed place due to illness but she was with the meeting in spirit.

Many inspiring speakers appeared on the various programs to make the sessions fruitful for all attending. Herman Newman called attention to the value and quality of the three means of Quaker communication—queries, advices, and epistles.

Devotional Hour Held

Charles Thomas gave three noonday devotional talks, emphasizing the need for complete dedication and maturity that the life of the spirit may flow through us and bear fruit. "By their fruits ye shall know them" is the test. He exhorted us to be clear in pointing the way to God, to consecrate our lives to purity, spiritual and moral integrity.

On the missionary program, Harry Wellons expressed the concern to make missions understood as a natural channel for anyone who believes in God and internationalism. We should think of missions, he said, as ministering to all the needs of a people; namely; health, economic improvement, education, agriculture, and we need trained leaders in these various fields. It is our best channel for spreading love and understanding.

From the Philadelphia Yearly Meeting, David Richie spoke for the Social Order Committee. He pleaded for a thoroughgoing awareness of sin and injustice such as John Woolman called forth. He said that the love of God incarnate in us is the basis for living.

A concern for the Mission Board's travel fund was expressed by James Coney, such funds to be used for bringing as many missionaries home for long overdue furloughs as soon as possible.

Education, rooted in religion, was the plea made by George Walton in his address at the evening meeting. We need an education which can make use of science and all other human experience to free the spirit of man. Only this, he said, will insure a Christian reaction to the issues of life.

J. Roy Strouck, who served with the Lutheran Board in India for many years, spoke of the complex religious, political and economic issues in India. He sees the Christians' role in India as one of reconciliation between diverse religious groups.

A peace testimony that would fulfill the completion of that witness began by early Friends, was asked by Norman Whitney in his address. Arthur Silver and Sina Stanton were named to represent Baltimore Yearly Meeting on the Friends Committee for National Legislature.

Friends Service Committee Reports

The work of the American Friends Service Committee, was reported by Margaret Jones; and Thomas E. Jones spoke for the Friends World Committee for Consultation. The spread and oneness of the world has been slow to dawn upon us, he said. It is no longer merely desirable but necessary for all Friends to work together in a period of planning and search for a Family of Nations. Thomas Jones spoke again in the evening before the Young Friends. From his rich experience on race problems he brought a message of deep significance, telling of his experiences in Japan. He expressed the belief that if we dig deep enough we will find the love of God uniting us with other peoples. We must have this universal love which goes beyond race and across boundaries.

The economic foundation of peace was discussed in the Sunday evening address by M. Albert Linton. Our failure in international economics, he said, is a tragedy of errors. Friends must be concerned about the economic foundation of peace.

The most unusual session of the Yearly Meeting was the Sunday morning service when fifteen persons spoke on the program. Among the speakers was Yoshidu Tujimot who, not knowing what he might find, had come to worship with us and at the end of the meeting felt himself so much one of us that he arose to express himself. This Japanese gentleman has come at his own expense to explore the situation which the War Relocation authority is opening up for Japanese-Americans in Maryland and he is attempting to serve as an ambassador of good will between them and especially the older Japanese-Americans, whom he hopes may return to farming. He feels keenly that the Christian Church, and it only, holds the key to the peaceful readjustment of his people.

At the Sunday dinner session, Edna Goodwin read Yearly Meeting minutes as she would like to write them. One of the best stories told on the program was by Walter Haviland about Rufus King's disappearance from a Yearly Meeting session on Sunday morning, only to be found in a small country meeting with his explanation that there was not much opportunity in Yearly Meeting on Sabbath morning. After the social hour, many went to the Park Avenue Meeting where John Rich spoke on the work of the Friends ambulance unit in China.

It was announced that Harold Tollefson and his family had become a part of the meeting, taking up his work as Executive Secretary on September 1.

RUTHANNA C. MOON.

There are in the Scriptures "things hard to be understood" and which for a while may perplex or even tempt to doubt. What shall we do? Jesus said: "If any man will do his will, he shall know of the doctrine." That is, set your will on God's side. Try to do what you believe to be His will and God will give you light as fast as you are willing to walk in it. On the other hand, no amount of evidence will convince a man whose will is set against God, or against light. If a man will not do, he shall not know. "Ye will not come to me, that ye might have life."

Our Ministers of Yesterday

By E. Howard Brown

FOR some time I have had a concern that some of our best and strongest ministers with whom we have lived and labored, and who have passed on to their reward, should not be entirely forgotten. It has been my privilege to be associated with many ministers in close fellowship, and I regret not only their passing, but that with their passing there is not one word concerning them or their work in permanent form being kept for future generations.

If I could secure the information and if I could feel that I had the ability to do so, I would be delighted to write a book about the great ministers I have met and been associated with in the Friends Meetings. A few paragraphs giving personal incidents about each one and something of their biography would be well worth while.

When I became a member of the Society of Friends I made my request to Levi Rees, pastor of the Delaware Street Meeting, Indianapolis, now the First Friends Church. Levi Rees was born in 1846 and died in 1904. At the time I was a student at Earlham College, preparing for the ministry, I knew Levi Rees as a kind, fatherly man. He was a great preacher and I was always welcome in his home and in his study. He was a great help to me with my personal problems. Levi was one of the most homeletical of any of the ministers of that day of my acquaintance. More than once he urged me to have my thoughts outlined that I might remember well and not repeat the same things and in order that I could remember what I had said. I owe much to his teaching, and I am glad of the honor of his memory.

Several years ago when I went to Russiaville, Lynn, and West Middleton as a young pastor, Sylvester Newlin was a practicing physician in Russiaville. He was also a minister and he never knew how much his prayers helped that young struggling pastor. His kind sympathetic interest and encouragement will never be forgotten. We enjoyed years of splendid fellowship together when he gave up the practice of medicine and became an active pastor. Providentially I was in attendance at North Carolina Yearly Meeting at the time of his death and had the privilege of saying a few words at his funeral at High Point. He was born in 1850 and died in 1918. I treasure some of his letters and one little booklet which he wrote on the Holy Spirit.

ELYSON R. PURDY

Elyson R. Purdy was born in 1864 and died at Minneapolis, Minnesota, in 1933. When he was pastor at Oskaloosa, Iowa, we were pastors twelve miles north of that city at New Sharon. We learned to love this man and he became as a brother to me. When Elyson Purdy finished his sermon I always knew what he had preached about and what he had said. One could not soon forget his words. He spoke one time before the Five Years Meeting in Richmond. After the meeting as I moved about the house greeting Friends I think I must have received as many words of appreciation as he did for the sermon preached. No one could have thought I looked like Purdy, but we both wore our hair in the same style, parted wide in the middle.

Zeno H. Doan was another minister who became a close and intimate friend. He was born in 1870 and died in 1940. We were closely associated in three different Yearly Meetings, Western, Indiana, and Iowa. In his prime, Zeno was one of the most forceful speakers in the Mid-west. He was a good speaker, a deep thinker, and a hard worker on the field as visitor and counselor. How he could tell a joke and laugh! When we left South Marion and went to Union Street in Kokomo, Zeno was leaving that church in ill health, but South Marion agreed to an exchange and he took our place in Marion. He did a good work and retired later and located in Chicago. As a prohibition speaker and a missions speaker, Zeno Doan's place, it seems to me, has not yet been filled.

In the Fall of 1896 I went to a hardware store in Indianola, Iowa, to meet a tinner. He was Arthur B. Chilson, Superintendent of the Ackworth Quarterly Meeting. An hour later he drove me sixteen miles across the country to Motor where I was to begin a revival meeting. We drove through snow eighteen inches deep. Arthur was born in 1872 and died in 1939. A few weeks later, when I held meetings in the Friends Meeting at Indianola, I met Arthur again and his brother Carl who were members of the Meeting. That was the beginning of a long and happy friendship. Ruth and I attended Kansas Yearly Meeting and were entertained in the same home with Arthur B. Chilson, Edgar Hole and Willis Hotchkiss. They were there in the interest of establishing the African Industrial Mission.

Arthur was in our home on his furlough, and there was previous correspondence. I think of his many long weary years in Africa, the trying experiences and exciting scenes while laying the foundation of our missionary work in that land, and of the thousands of natives to whom he preached, and who were won to Christ. He returned home a giant in the ministry, but longed to return to his Africa. He lies buried in the land he loved among the people to whom he was called to preach. We cannot forget the life of Arthur B. Chilson.

OTHER NAMES WE RECALL

I wish I could go on and tell you of the day William G. Hubbard of Ohio entertained me at dinner in Boston, of the times I raked the leaves for Allen Jay and plowed his garden, of having Amos Kenworthy in our home and in our meeting for two weeks, of Willis Bond and some of his stories. There are other memories I recall; of helping to crown David Hadley with a silk hat to wear to the Sam Jones Meetings at Kokomo, of helping to nominate John Fredric Hanson for Governor of Iowa, of presiding when John Henry Douglass preached until one o'clock. I remember my intimate acquaintance with such preachers as Mead Kelsey, Edward Kelsey, Franklin Meredith, George H. Moore, Lewis E. Stout, Samuel Talbert, Peter W. Raidabaugh, Jacob Baker and Thomas C. Brown. And there were others, Albert J. Brown, Dr. Dougan Clark, Eliza Armstrong Cox, Charlotte Vickers, Dr. James A. Ellis, Esther Frame, Enos Harvey, Charles W. Sweet, Edward Hartsuck, William Jasper Hadley, and scores of others.

These men are gone from us. They wrote no journals as Friends in other days. When we who know them so well and associated with them are gone, all information about them will be gone. I wish we might have the story of these faithful men and women, not as obituaries, but in permanent story form to pass on to future generations.

They were the pastors of our churches, they married many of us, they conducted the funerals of our parents and loved ones, and they led the members of our meetings throughout the years. "My heart is inditing a good matter—my tongue is the pen of a ready writer," would that my typewriter could do as well.

During the civil war Dwight L. Moody said "There has never been a time in my life when I felt I could take a gun and shoot down a fellow being. . . . In this respect I am a Quaker."

Prayer opens our lives to God's fuller indwelling and brings to us strength and peace and guidance.

Christ guides the Church and inspires men who are willing to listen and this is the hope of the world.

KANSAS YEARLY MEETING HAS 72nd ANNUAL SESSION

Kansas Yearly Meeting of Friends convened in its 72nd annual session at University Friends Meeting, Tuesday, October 12. Among Friends from other meetings were Joseph Reece, Superintendent of Oregon Yearly Meeting, Edward Mott, Clerk of Oregon Yearly Meeting, and Edna and Rachel Chilson, missionaries.

Speakers on the devotional programs included William O. Garrison, Prairie Center; Eugene Cundiff, Val Bridenstine, George Thomas of Sherwood, Oregon; and Esther Mickelson. Others on the program were Fred McKinney, Charles Ball, president of Friends Bible College at Haviland; Lee Stevens, pastor of Rose Hill Meeting; Joseph Reece, Clare Willcuts, pastor at Ramona; and Nathan Pierson of Friendswood.

Friday night was the climax of a busy week for the Mission Board, with four young people being presented as approved by Kansas Yearly Meeting as new missionaries to be sent to the mission field in Urandi, Africa. They were: Eli and Alice Wheeler, former pastors in Kansas Yearly Meeting; George Thomas, minister in Oregon Yearly Meeting; and Dorothy Hughes, senior at Kletzing College, Oskaloosa, Iowa. The session closed with a surprise wedding ceremony, uniting George Thomas and Dorothy Hughes in marriage. Sheldon Jack sang "Love Never Faileth;" and Mrs. Robert Whitely played the Lohengrin wedding march. Edna Chilson read the marriage vows.

On Saturday evening the Christian Endeavorers held their usual banquet in the Recreation Hall at Friends University. The theme was "Urundi, here we come." The tables were decorated with African huts and banana trees, and the menu written in the Urundi language on maps of Africa. Toastmaster was Calvin Johnson, pastor of Fairview Meeting. Roy Clark led in the singing and the Friends University mixed quartette sang a negro spiritual. Rachel Chilson, during her address of the evening, mentioned that a friend had promised five hundred dollars for the mission work if a group would match it, and the amount was quickly pledged. At the evening meeting, following the banquet, Eli Wheeler spoke on the theme of "Discipleship."

Quaker peace testimony, evangelism, and missions, were all given a strong emphasis at the Yearly Meeting. Appearing on the CPS program were: Harold Mickelson, Charles Beals, and three CPS boys, Emmett McCracken, Preston McCracken, and Don Powell. Floyd Schmoe of Seattle, Washington, spoke on the relocation program for Japanese-Americans. He stated that the evacuation program on the west coast was based ninety per cent on economic competition. The Yearly Meeting adopted a resolution to send a letter prepared by the Peace Committee to our national leaders asking "that the method of mutual agreement be used to bring the war to a speedy close," and affirming the belief that "responsible and right steps can be taken by the United Nations in securing a Christian peace for mankind now."

William Byerly, a worker with the Kickapoo Indians at McLoud, Oklahoma, spoke on Friday. Val Bridenstine, pastor at Cold Springs, spoke for the Bible School Committee. For the Stewardship Committee, Charles Beals spoke; and Alfred Smith spoke for the Temperance Committee.

Richard L. Wiles was retained as General Superintendent. The report of the Evangelistic and Church Extension Board indicated that twenty-two pastoral changes had been made this year, with seven meetings unsupplied with pastors. Three newly recorded ministers were present; Calvin Johnson, Fairview; Glenn Sanders, Burr Oak; and Glenn Morford of Barclay.

President W. A. Young reported that Friends University had suffered a twenty-seven per cent loss from last year's enrollment, but that summer school enrollment had increased to an all-time high of 229 this summer. Dean Charles G. Finney directed the Singing Quakers in a beautiful number during this session.

At the Memorial Service the names of Riley D. Pickering, Tamar A. Bales, A.D. Roberts, John V. Mills, Jr., and Milford Patton were mentioned.

Clerks serving the sessions were: Frank Brown of Haviland, serving his seventeenth year as presiding clerk; Harold Selleck as recording clerk; Robert Morrill, assistant recording clerk; and Lee Stevens, announcing clerk.

In the closing sessions, Robert E. Cope, pastor of University Meeting; L. Clarkson Hinshaw, pastor at Haviland; and Charles Beals, pastor at Emporia, brought challenging messages.

RICHARD L. WILES.

Who seeks for Heaven alone
to save his soul
May keep the path but will
not reach the goal,
While he who walks in love
may wander far
Yet God will bring him
where the blessed are.

NEW YORK FRIENDS DISCUSS SPIRITUAL GROWTH

The fall workers conference in New York Yearly Meeting was expanded this year to include representatives of both branches of Friends. Because of travel limitations the conference assembled in two sections. Friends in the central and western areas of the state met in Rochester in September. Friends in the eastern part of the state met at Oakwood School, Poughkeepsie, N.Y. October 25 and 26.

Thirty to forty persons were present in each group. They represented three Yearly Meetings, the two New York Yearly meetings and Genesee Yearly Meeting (Canada). Some of the united meetings are directly affiliated with the Friends Fellowship Council. The Rochester group was about equally divided between pastoral and nonpastoral Friends. In Poughkeepsie pastoral Friends predominated. However, variety of viewpoint and difference of method in conducting worship in no wise interfered with essential unity in the two gatherings.

A single topic was considered at both conferences: "Developing Spiritual Resources in Local Meetings." Discussions centered mainly about four sub-topics, (1) Pastoral care in different types of meetings, (2) Personal religious growth, (3) The 'gathered meeting'—group worship, (4) Education for social action. The Rochester conference was enriched by the presence and counsel of W. O. Mendenhall. As continuation chairman of the Workers Conference Levinus K. Painter served as discussion leader for both groups. The conferences were adventures in group thinking without set speeches. The unifying experience of silent worship kept the discussions on a high plane.

The concern prompting these meetings was well expressed by W. O. Mendenhall at Rochester: "Friends have been engaged in gracious service for humanity in many lands, but at the same time they cannot afford to neglect their home meetings. The world is expecting great things of Friends. Can we offer to the world anything like that which is expected of us? It is only when the spirit of man comes into contact with the spirit of God that anything worth while happens. Those who prepare themselves through the unifying experience of worship will be best fitted to minister to the needs of the world."

Pastoral care was defined at Rochester as a spiritual ministry on the part of individuals (by no means confined to employed pastors) to individuals and families, giving guidance to people burdened with cares, distressed by confusion and bewildered by doubts. Such

spiritual counsel and guidance can come only out of the overflow of our own inner experience. Few present were insistent that all Friends pursue the same methods in worship. In Poughkeepsie considerable emphasis was given to the use of the Scriptures. It was not necessary for early Friends to take their Bibles to meetings for worship. They had memorized long passages of scripture and drew on this rich storehouse as the Spirit led.

In both conferences simplicity of living was emphasized as an essential element in the Friendly message. It was suggested that simplicity is a matter of attitude rather than conforming to a particular pattern of dress or address. The final session in both groups was directed towards social outlets for our religious idealism, particularly fields of service in our own communities. Each meeting is reminded that there is a constant ministry of human helpfulness to be rendered to the people among whom we live. This also we should do and not leave the other undone.

In each group there was a spontaneous request that a continuation committee be appointed to assemble a similar gathering next year. It was felt that definite contributions had been made both in group thinking and in creative fellowship.

LEVINUS K. PAINTER.

Collins, N. Y.

OUR FRIENDLY FORUM

What readers are thinking on topics of timely interest

Editor, THE AMERICAN FRIEND:

I have especially cherished the November 4 issue of THE AMERICAN FRIEND. So much is being said in criticism of the Indiana Resolution that I cannot forbear to add my few words of commendation.

As a person not officially affiliated, but with the deepest respect for Friends, I see in this action an application of a powerful influence for good. It is encouraging to know that Friends are taking definite action and interest in legislation. It is unfortunate and regrettable that some of our press has mis-interpreted this timely "epoch-making" stand. It is, however, not unusual. An individual who takes a definite stand receives false accusations and criticisms, yet by so doing may contribute to ultimate progress.

I believe Friends epoch-making action in lending their influence to the support of forward legislation will inevitably yield profitable results. I believe it is a great step among the many concrete acts by which Friends witness the powerful philosophy of man's service to man. I know of no power other than that to which Friends bear witness which is "adequate to establish and maintain a just and lasting peace." I shall look forward to future pacifist support of reforms and movements which lead to the ideal.

EDYTHE MCMACKER.

Chicago, Illinois.

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LOST IN THE FOG

Editor, THE AMERICAN FRIEND:

Any one who has had the experience of being lost knows it isn't a very pleasant experience. When I was a small boy, my older brothers blindfolded me and carried me some distance, then turned me around in a circle several times and ran off and left me behind to suffer. I was lost. Even after I had taken the blind from my eyes, it took several minutes for me to get my bearings.

I am a convinced Quaker. I was brought up under the influence of a Friends' Meeting, and their teaching has stayed with me throughout the years. One particular feature of their Christian education that has meant more to me than any other is their practice of love and good will toward all people. I have tried to live this truth in everyday life and since entering the ministry I try to reveal it to others. I was not permitted to attend a Friends college, but the basic teaching received in childhood still remained with me. I remember giving a peace oration at the college which I did attend. The speech professor gave me first place in the contest but the history teacher gave me last place. I was informed by the history professor that I was too idealistic in my presented viewpoints. I had emphasized the thought of love and good will toward all men. Many times I was asked to give my view in regard to the use of force to attain peace. Naturally I spoke my conviction that the better method was to follow the teaching of Christ's Sermon on the Mount—go the second mile; turn the other cheek; and if asked for your coat, give your cloak also.

Many times in recent days I have prayed unto Almighty God that through His abundant mercy, He would give me an understanding heart. I have, achieved a great deal of my practical education by observing and patterning after men, who in my estimation have been successful in their field of endeavor. Recently I have been trying to interpret some of these men and their attitudes toward the Quaker testimony in regard to peace.

I honestly confess that I am lost. I never liked the idea of being "straddle the fence," but there I am and no place to go. I still have that feeling of being lost in similarity to the childhood experience. I love the Society of Friends and I will be a part of it as long as I live. Why? Because of the love and good will taught and practiced in the Friends' Meeting of my childhood days.

ROBERT D. WILBURN.

Spiceland, Indiana.

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Editor, THE AMERICAN FRIEND:

The very full expression of varied opinions found in the November 4 issue of THE AMERICAN FRIEND made it outstanding. The frank individualism and divergence of effort of those trained in Quaker ways has always been rather noticeable. The shameful fact is that in times of stress many of us go to sleep, and when awakened are amazed and terrified. Shall we always go on without a vision just when it is needed most, and let the Christ stand alone?

The great regard for police force surprises me. Freedom has been hard hit by both Gestapo and Storm Troops. We find the work of our own police most difficult, and the hazards to character appalling. What assurance have we to give that international police force will not work in ways which today we abhor, tomorrow excuse, and the next day support and urge as a necessity? Already are we not forgetting hideous "crimes" of the enemy, which are now being carried out by our own bombers with soul-numbing precision and acceleration?

All these people of assembly lines, of suicide crews, of general headquarters, of state departments, and special commissions are more than mere figures. They are of ourselves, and all this must be faced as Jesus faced it—strengthened in the impossible, still, brave.

There is for us today a wisdom that is pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. The seeds of righteousness are planted in peace by them that make peace. There is a glory of complete freedom and power in the beauty and power of the Kingdom of God. There is much for us to do. May we go forward unafraid.

PATIENCE W. FAY.

Princeton, Massachusetts.

To Friends Everywhere:

Gathered under a deep sense of the need to recognize our own un-Christian conduct, both individually and as members of the community, we are concerned that we, as Christians, in condemning wrong-doing do not cut ourselves off from brotherhood with, and responsibility for the evil-doer.

Starvation and disease stalk Europe because the United States and Great Britain—Christian nations—are willing not to allow the International Red Cross to use non-belligerent facilities for feeding starving Europeans. We are concerned that Christians of these two countries call upon their respective governments to allow food supplies to go to occupied Europe. At the same time we would urge our governments to feed, clothe and adequately care for the needy peoples under our own control, e.g. Puerto Rico, India and North Africa.

Signed in, and on behalf of, the Young Friends Regional Conference at Lynn, Massachusetts.

CALEB A. SMITH, *Chairman.*

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Editor, THE AMERICAN FRIEND:

I have been reading the articles in THE AMERICAN FRIEND of eleventh month, 4th, about the resolution approved by Indiana Yearly Meeting, relative to the formation of a world government. It seems that many people have thought that by approving that resolution, Indiana Yearly Meeting denied the ancient peace testimony of Friends; but it appears plain to me that such was not the case. I feel that absolute pacifists can consistently approve that resolution. The resolution does not say that the use of force to maintain the peace of the world would be right. It does not say that we Friends ought to participate in the use of such force, or that we ought to ask anyone else to do so. What it does say is that Friends believe that the Fulbright resolution is a step forward. The Fulbright resolution, passed by the United States House of Representatives, favors the creation of a world government, with power to maintain peace among the nations.

I believe that war is contrary to the teachings of our Saviour. If a powerful world government were established, and it should become necessary to use armed force to restrain some nation from committing acts of criminal violence against another nation, I would not feel that I could follow Christ, and at the same time join an army to control the aggressor nation. But I would feel sure that the supremacy of just international law, enforced it might be by armed might, would be much better for the world, than the international anarchy which now prevails.

Mankind does not advance from wrong to right by long and rapid strides, but by slow and painful steps. The use of armed force to enforce international law would be a long way from absolute right, but I fully believe it would be better than that which the world is now passing through. As it would be a step from the worse to the better, it would be a "step forward," which is what the resolution says.

RALPH G. LEVERING.

Ararat, Virginia.

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Editor, THE AMERICAN FRIEND:

Probably no one book contains all the answers to the many serious questions posed at the Rural Life Meeting in Oskaloosa and listed in November 18, AMERICAN FRIEND. But in twenty years of searching (including a college major in economics) this seeker has found more such questions satisfyingly answered in *Economics Simplified* than in any other book. It is a small book by Bowen and Rusby, two instructors in economics in adult education of Newark, New Jersey, published (without royalty) for fifty cents a copy by the Schalkenbach Foundation, 32 East 29th Street, New York City. With clear definitions and keen analysis, it cannot fail to help any who read it.

MILDRED JENSEN LOOMIS.

Brookville, Ohio.

* * * *

WHO LEADS?

Editor, THE AMERICAN FRIEND:

There must be an old proverb somewhere that says hasty writing is worse than hasty speech because the latter dies in its original form, while the former is a record that many may see. I will admit usually reading my copy of THE AMERICAN FRIEND with the hurried casualness that comes to most of us when we insist on living in "high gear" and trying to do twice what we can really do well. The last issue however, made me take notice. I refer to the articles pertaining to the recent resolution of the Indiana Yearly Meeting.

After reading the resolution, the temptation to write hastily and think later was much with me. I wanted to retell stories you are all familiar with, stories about a starving Russia and a warehouse full of Quaker food supplies that was *not* broken into although never locked nor guarded. I wanted to tell about white women and supplies in India that were *not* molested—and a China who, though near it many times, was *not* attacked until she thought she had to use armed might for protection. I wanted to retell all of the old, true stories I had ever heard of how faith triumphed when given a trial. But that would take time and much of your patience and, besides, they are familiar. One does not have to look up the words when someone says John 3:16.

Recounting the stories did not seem quite the way, but my heart was so gripped that any action by a representative body of Quakers could be construed to mean other than that we are faithfully adhering to our ancient peace testimony, I felt I must somehow voice my feelings.

I said it grips the heart to think of compromise, and all the more when it comes from those, a little older than ourselves, to whom we look for guidance—those supposedly seasoned and firm in their beliefs. I would remind all that George Fox made no compromise. How many times did he go to jail for what we now hold as a matter of course—was it forty times? Nor did Penn. I note the preamble of the resolution in discussion indicates Penn understood and even proposed an international society for the preservation of peace. I see nothing however, in his quotation to indicate that society should be based on force. I recall his founding of the colony and the years of harmony with the Indians. I am thinking of his letters and messages to the leaders of that colony urging their loving cooperation with the Indians. Surely, William Penn would favor an organization to promote peace, but I wonder if he would sanction a "tommy-gun" method of enforcement?

Just so, I doubt that the man of Galilee would ever approve of a dove with spurs. Were Jesus here today, I firmly believe he would live his exemplary life and die, if necessary, advocating love as the real power.

Whether the possibility of a compromise with basic principles exists will doubtless be a matter of opinion, however if there is a compromise, if we have not held firmly to truth and right in the matter of war and the military, then we must not be surprised if our children join the armed forces. Nor must we be vexed that they skip lightly over the idea of an inner light or laugh at the old pictures of the Spirit in the midst. We have other manners which are just as odd as our peace testimony to a practical-minded youth, you know. Then what of the outside world; those who are not of our scant 100,000; what will our message mean to them—to the world—if it is tempered?

I find no fault with the sincere desires of some of the national figures named in the resolution. I carefully read a recent article by Mr. Hoover and Mr. Gibson on a new kind of peace and agree there is much of merit in it. I do draw back from giving approval to the use of armed force, however. I hold that that is neither Quakerly nor Godly.

The action of the Young Friends of

the Indiana Yearly Meeting was encouraging. Their words were clear and strong, and their motivation sound. Maybe some of them who are feeling pretty grown up will not like the parallel, but their action made me think of a beautiful window in one of the Quaker churches in this city. It depicts a little child leading the animals of the field, the forest and the jungle—"and a little child shall lead them." (Isaiah 11:6) Who knows, with youth like that perhaps we will be stronger tomorrow than we are today. Perhaps we shall grow and God's good works will flow from our hands. In any case let us hope so and give youth a chance to express themselves, to grow and to lead us. Perhaps their young eyes see more clearly than ours do.

In reading this first group of articles pertaining to the resolution I was interested in the disagreement with it shown by the writers, and I am sure those who wrote are not alone. Perhaps, then, the resolution was a good thing—perhaps it will stir us up and make us analyze our own position. Perhaps it is a stimulant that will revive us if we sleep.

JOHN W. ADLON.

Portland, Oregon.

* * * *

To Interested Friends:

I visited the Doukhobors in August and was so impressed by their earnestness, and beautiful living that I have returned to teach in a one room school.

Seventeen thousand Doukhobors came to Canada from Russia in about 1900. Determined to serve God only, they have constantly resisted governmental authority. As pacifists their troubles have increased with the war. Since 1939 this village of Krestova has become the mountain hide-out for seven hundred absolutist refugees from all parts of Canada. Here they own no land, have no rent, pay no taxes, do not register, get no ration cards, eat no meat, smoke no tobacco, and dare not leave. In this place of voluntary exile they live and work, much as their ancestors did in Russia centuries ago.

The Doukhobors believe that government based on force is opposed to the government of God which is based on love. Since no man can serve two masters, a person who teaches in a government school is a servant of the devil. Besides, education is considered a detraction from life. Parents have been imprisoned up to six months for keeping their children from school. Many schools for Doukhobors have been dynamited. The one in which I am teaching and living has been burned four times. Repairs from last April's fire are still incomplete. Only sixteen out of one hundred eligible children attend, none above grade four.

Nevertheless, the people are friendly, intelligent, and artistic. Money is scarce but is not desired. Everyone, even the blind are busy with cows, gardens, woodpiles. Conditions are somewhat primitive, but wood, milk, and flour are plentiful. The climate is no colder than Ohio, though dryer. I am learning Russian although considerable English is spoken, usually inadequately. I am often invited out for good Russian borsch, a welcome change from my own cooking here at the school. I learn much in constant friendly discussion on life and religion. Crescent Valley is one hundred and fifty miles north of Spokane, Washington, and sixteen miles west of our county seat, Nelson, B.C. Nelson is about like an Ohio town of seven thousand. This village of Krestova is a mile west of our post office at Crescent Valley, and is four hundred twenty-five feet above it. Krestova is at the 2000 ft. level of an 8500 ft. mountain. We are fortunate in having two square miles of level land. There is a small grocery here at Krestova, and a larger one at the post office at Crescent Valley. There is no village at Crescent Valley but it is on a freight railway and a bus highway. The Kottenay River is joined by the Slocan nearby. These rivers are walled in by 6000 ft. ridges of tamarack and pine from which rock bluffs stand out like colossal Gibralters. Hiding modestly in the distance are snow capped peaks which blush scarlet in the evening as they give a chaste kiss to the departing day. It is all beautiful, interesting, and significant. I only wish for someone to join me in it.

A journalistic history of the Doukhobors was published by Farrar and Reinhart in 1940—*Slava Bohu*, by J. F. C. Wright. It is a colorful story, telling of this Krestova school and many of my friends in the closing chapters.

PHIL MAYER.

Crescent Valley, B.C., Canada.

ANNOUNCEMENT

Portland Quarterly Meeting will be held at Monroe, Indiana, beginning at 9:30 a.m., December 11. Murray S. Kenworthy, superintendent of Indiana Yearly Meeting will be the visiting speaker. It will be an all day session with basket dinner at noon.

Not to go on is to go back for nothing in this world is stationary.

God speaks to man through experience.

Quarrels would not last long if the fault were only on one side.

MEDITATIONS

(Continued on page 475)

In the darkest night of the year,
When the stars have all gone out,
That courage is better than fear,
That faith is truer than doubt.

Washington Gladden.

* * * *

Do not be afraid of fear. Fear is not an enemy, it is an ally. It is a devise to make you stop fighting when you are getting the worst of it. It has the same value in the mental world as pain has in the physical world.

JOHN J. B. MORGAN.

* * * *

Thus a character in a modern novel says: "If I knew anything, any least little thing, I was afread of I'd go right off and do it—do it good and hard." At every turn the fact is clear that the love of danger is one of man's deep-seated motives.

HARRY EMERSON FOSDICK.

* * * *

Fear confuses the mind and renders our thinking inaccurate. . . . It is never the right way to meet a crisis. While it does not always blind, it always probably distorts the vision and prevents us from seeing things precisely as they are.

HENRY N. WIEMAN.

* * * *

It is an awful hour when the first necessity of hiding anything comes. The whole life is different thenceforth. When there are questions to be faced and eyes to be avoided and subjects that must not be touched, then the blossom of life is gone. Put off that day as long as possible. Put it off forever if you can.

PHILLIPS BROOKS.

* * * *

Do not fight your fears. Fight the things that make you afraid.

JOHN J. B. MORGAN.

* * * *

Christ, Master, King,
Grant to us quiet minds:

Teach us to travel forward through life
undoubtingly,
Our hands in thine:

Drive far away
These fears, these cares,
This trustlessness,
This nervous, hurrying haste:

Teach us to trust Thy love,
To dwell in confidence,
Because in life and death
No harm can touch those loved by Thee,
Those held in safety by Thy hand.

J. S. HOWLAND.

QUAKERDOM · AT · LARGE

A series of four fifteen minute radio talks by Howard Kershner, giving facts showing how it is possible to save the children in western European democracies without in any way aiding the enemy, have been sent to each radio station in this country. You can help by asking your local station to use one or more of these talks if they have not already done so.

* * * *

Through the will of Sarah H. Trueblood, widow of Benjamin F. Trueblood, former president of Penn College, $2,000 has been made available for the Benjamin F. Trueblood Chair of Philosophy. There is provision for an eventual addition of $2,500 to this fund. Benjamin F. Trueblood was president of Penn College from 1879 to 1890. His children were Florence Trueblood Steere, deceased, and Lyra Trueblood Wolkins, well known Friend of New England Yearly Meeting.

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Cecil E. Hinshaw, Dean of William Penn College, Oskaloosa, Iowa, has been selected as President to succeed Errol T. Elliott. A native of Kansas, he took his undergraduate work in Friends University, receiving his Th. N. and Th. D. from Iliff School of Theology in Denver. This required one year at Harvard University, where he made an excellent scholastic record. He came to Penn College from the Department of Religion in Friends University, and has met with a very fine reception on the part of the Oskaloosa community and Iowa Yearly Meeting of Friends. He will assume his responsibilities, January 1, at which time Errol T. Elliott leaves to take up the position of Secretary to the Five Years Meeting and Editor of THE AMERICAN FRIEND.

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A communication from A. Edward Kelsey of Ram Allah, Palestine, states that although they were packed and ready to start for home, they are complying with a cabled request from the Mission Board to give one more year of service in that field. He states that the Sabbath Meetings for worship, though unprogrammed, are the largest they have ever had, and fully three-fourths of those attending are young people. They state they are in excellent health and are looking forward to the work of the coming year.

* * * *

Word has been received of the death of Guy Hayler, for thirty-four years Editor and President of the World Prohibition Federation. He was in his ninety-third year. He is the author of several books, scores of pamphlets, thousands of press contributions; and has made numerous public addresses in many lands; was an international official of Good Templars, and a world leader for Temperance generally.

NEWS OF OUR MEETINGS

Fairfield Quarterly Meeting was held at Winthrop, Maine, November 6 and 7. On Sabbath there were very helpful contacts with a deputation from Colby College. One interesting member of the Colby group was Peter Igarashi, who was among the Japanese evacuated from their California homes. His message on true worship as distinguished from ritualism was most helpful. He seemed to hold no bitterness on account of racial prejudice of which he had been the victim, and said he had felt no racial prejudice in the year he has been in New England.

A luncheon and after dinner rally by the young people was well attended, and brought the quarterly meeting to an inspiring close. A group of four of the CPS workers in the Augusta State Hospital added to the good fellowship on Sabbath. They are members of the Church of the Brethren. There are twenty-five of them working in this hospital.

* * * *

Sheridan Friends Meeting, Western Yearly Meeting, Indiana, recently concluded a twelve days evangelistic service, including a daily visitation campaign and evening services. Meetings were in charge of the pastor, Burnie Cook, and Richard R. Newby of Des Moines, Iowa, evangelist. The meetings brought much good to the community, the daily visitation being a means of reaching a number of shut-ins. The membership was blessed and many rededicated their lives to Christian Service in the closing session.

* * * *

Wabash, Indiana, Monthly Meeting had as its guest speaker on October 17, Helen Walker of Whittier, California. She was acompanied to Wabash by Anice Carter and mother. Promotion and Rally Days were observed in October, with twenty-seven students having perfect attendance records for the year. Under the direction of Goldah Johnson, twenty-five members of the Cradle Roll took part in the Rally Day program. World Community Day was observed by the Missionary Society, with special invitations being sent to Middle Street Methodist and United Brethren missionary societies. The program was in charge of the United Council of Church Women, the speaker being Rev. Hershberger of the Middle Street church. Tea was served following the program by the Good Fellowship Class.

* * * *

The Religious Education Committee of the Delaware County Ministerial Association of which William J. Sayers is a member, planned and is holding an Institute of Christian Living from November 8 to December 13 in Muncie, Indiana. William J. Sayers, pastor of Friends Memorial church, is leader of a course on Christian evangelism; Annice Carter, who is on furlough from Palestine, has a class on The Christian Task Abroad. Vera Norsworthy of Muncie will be one of the assembly speakers on the subject of Music and Worship. Good Will Day was also observed with a program sponsored by a group of leading Negro citizens. Speakers were William J. Sayers and Dr. Charles S. Spivey, dean of Payne Theological Seminary, Wilberforce University.

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Ethel F. Pease of Poughkeepsie, New York, is spending some time with her sister, Jennie C. Callister, Brooklyn. Before leaving the Women's Missionary Society of Poughkeepsie Meeting gave a tea for her which was attended by seventy of her friends who presented a token of their esteem at that time.

* * * *

A conference on Spiritual Nurture for the ministers, elders and workers of the two New York Yearly Meetings was held in October at Oakwood school for two sessions. Levinus K. Painter presided on the closing day, when the sessions were held in Poughkeepsie Meetinghouse. There was a good attendance.

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The mid-Hudson group of the two New York Yearly Meeting Committees on Peace and Service will meet in Poughkeepsie Meetinghouse on November 20. Outstanding speakers are expected.

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New London, Indiana, Quarterly Meeting was held October 16, and 17, at the Russiaville Friends Meeting. Mildred Rinard of Carmel was the speaker at the Saturday morning session, and Pro-

fessor Morris of Manchester College spoke at the evening session. Recently the New London Meeting had Canby Jones as speaker, who brought a message to the Young People of the Meeting. Christina Jones brought an inspiring message on missionary work at the morning session, November 7. Our meetings are feeling the practical appeal for more active work through the ministry of John Baxter. Our World Order Day was observed with a pantomime given by four young men and the pastor.

* * * *

Gary Friends Meeting, Indiana, following suggestions by the Five Years Meeting, observed Christian Education month during October with a series of programs. The programs were sponsored by the Sunday school committee with the supervision of the pastor, Lyman Cosand. October 3, the program was in charge of the Adult Department, devotions being led by Mr. and Mrs. S. L. Van Hart. Nora Myers read a sermonette by Dr. Hollands; Harold Hoskins sang a solo; and the morning message was given by Harold Setters, a teacher. A cooperative dinner followed. The Young People were in charge of the October 10, meeting. William J. Cleaves, former pastor, brought the message. Rally Day was observed October 17, the church being decorated for the service by Helen Featherstone and her son, Elmer. Marie Myers was chairman of the program committee. Guest speaker was Henry Wood. Home Department day was observed October 24. Lucy Randall was chairman, and Mildred Rinard gave the message. Christian Education marked the last Sunday, October 31, with Frank Waldo bringing the message, and special solo by Chauncey Meyers. These programs resulted in renewed interest and attendance.

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Traverse City Quarterly Meeting, Indiana, was held on October 31, at Long Lake with a good attendance. Chester McKean brought the morning message on, "The Way of Love." Dinner was served in the community hall. Ministry and Oversight met, followed by the business session in the afternoon. A panel discussion on the program of Religious Education in the home, the problem of trained leadership and suitable recreation of youth was conducted by Hazel Page, Superintendent of this department. Edith Hartly presented the Yearly Meeting program on Stewardship.

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Oskaloosa Quarterly Meeting, Iowa, met at Grinnell, November 6. There was a large attendance from Albia, New Sharon, and the Oskaloosa Meetings. George Renaud and Ruth Kessler, new Clerks, served for the first time. Reports from the meetings revealed that the Christian Advance movement is meeting with success. Paul Barnett, Yearly Meeting Superintendent, presented a seven-fold program of evangelism. He urged that we go forward with prayer, devotion, and united effort. John C. Harvey, pastor of College Avenue Friends, and Esther Figgins, pastor of Albia Friends, were presented to the Meeting. In the morning meeting for worship, John Harvey brought a challenging message on the value of united Christian effort. Esther Figgins appeared on the afternoon devotional program, urging right choices in the building of Christian character. A cooperative lunch was served at noon.

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College Avenue Friends, Oskaloosa, Iowa, reports having received both information and inspiration from the American Friends Service Committee meeting at Oskaloosa. Rufus M. Jones spoke at the Sunday morning meeting, and John F. Rich also spoke. The Meeting is sponsoring the showing of the new American Bible Society sound film "The Book for the World of Tomorrow." It will be shown in three churches and in the high school. Special classes for adults and young people are studying the "Second Tentative Draft of the Faith and Practice of the Religious Society of Friends of the Five Years Meeting."

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Winneshiek Quarterly Meeting, Valton, Wisconsin, was held tenth month, 29 to 31, with two visiting pastors, Alvin Hoskins, from Iowa, and Martha Harris from Sawyer, Wisconsin. Alvin Hoskins brought the Friday evening message. Attending the sessions was Martina Hobson who has been doing missionary work among the Indians. Her messages and singing were very inspirational to us. Martha Harris brought the mesage on Saturday morning, and Alvin Hoskins preached again in the evening. He told us we must cooperate with God if we would live a perfect life. At the Sunday meeting a special number by Edith Bowers and her two daughters and son, was well received. Martina Hobson spoke on her work among the Wyandotte Indians, and Rev. Libby, a missionary who has been in India, also spoke. The social and spiritual benefits of the meeting were great to all of us.

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Friends Meeting, Monkton Ridge, Vermont, have the leadership this year of Professor Everett Skillings, who has retired as head of the German department in Middlebury College. Following the first World War he helped administer the child feeding program of the Friends Service Committee in Germany and Austria. He is a friend of Albert Schweitzer and has taken the responsibility as chairman of an American committee to finance the Schweitzer mission and hospital in Africa. We feel fortunate in having him after some years of only occasional pastoral care.

* * * *

Los Angeles Monthly Meeting, 17th and Toberman Streets, has experienced the comfort and the guidance of God in recent months, during the illness and death of the beloved pastor, Moses T. Mendenhall. Providentially, J. A. Morris and Evangeline Kimber were available for service, and began at Easter time to direct the morning meeting for worship. As of September first, they were called to full pastoral responsibility. The monthly meeting dinner on October 13 was made an occasion of tribute to them. In appreciation a beautiful bouquet of flowers was presented by Martha Phelps on behalf of the church. Morris and Evangeline Kimber both responded graciously. R. Ernest Lamb, former pastor and present Yearly Meeting Superintendent, and his wife, Ruby Lamb, were present and brought greetings appropriate to the occasion.

* * * *

November 11 was fittingly observed as World Community Day by the ladies of LeGrand, Iowa, Friends Meeting. Edna Bean presided and morning devotions were conducted in a responsive service by Edna Johnson and Orma Keen. Maxine Bean followed with a report of the American Friends Service Committee conference recently held at William Penn College, making it live again for us. She closed with a picture of a young man from Minneapolis who stressed the importance of bridging chasms between men and God in these unsettled times. Gertrude Rylander presented and discussed briefly the ballot to be taken at the close of the afternoon session and a duet by Addie Knudson and Edna Bean was a fitting preface to the noonday prayer of thanksgiving for the covered dish luncheon temptingly at hand. At 1:30 p.m. Mrs. Colman Oger and Kate Sanders conducted devotions and Minnie Latham was introduced to present the subject of "A Lasting Peace." Maude Gaunt followed with a talk on World Brotherhood, stressing the Six Pillars of Peace. Verle Perry read a poem on "World Brotherhood" and Evalyn Weitzel another poem entitled "We and They." The vote taken resulted in a unanimous "yes" to the first question "Would you be willing to have rationing continue a reasonable time after the war" and there were but two dissenting votes on the question: "Would you be willing to write to your senator."

The Weekly Vacation Bible School of e Jamestown, Ohio, Friends Meeting osed with a supper for the children, onsored by the Ladies Aid; to which e church membership was invited. uring the evening the school gave a emonstration of their work and an teresting program; also a display of eir handwork was exhibited. It was eported that the school contributed even dollars for relief for Chinese ildren. The children have continued to eet each Friday at four o'clock at the arsonage, and have chosen the name of ey to Life Group. Rally Day was bserved on October 10, with a program which each class of the Bible School as represented.

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The Jamestown, Ohio Friends Meeting bserved World's Temperance Day, Octoer 31, with a program as part of a unied service for the day. In the evening union service was held at the Baptist hurch, in which the play, "The Whirlind" was repeated by the group who resented it at the 1943 session of Wilington Yearly Meeting. This was well eceived by the large audience and made real contribution toward the success f the local option campaign, when on he following Tuesday, the town voted lmost two to one to banish the sale of iquor, not including beer. A Prince of eace Contest was held at the Friends hurch, November 14, with Audrey rown as winner. Douglass Parker of Wilmington gave a short address.

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Albert L. Copeland, pastor of Knightstown, Indiana, Friends Meeting reports week's services conducted by the pasor, closing on November 14. There were a number of conversions, of hildren and young people; and they ave made application for transfer from ssociate to active membership.

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Springdale Quarterly Meeting, Muscatine, Iowa, was held at Buffalo on November 6. Representatives from five meetings attended. Cecil Hinshaw, Dean of William Penn College brought two inspiring messages; one "Evangelism" before the Ministry and Oversight, and the other "Christian Perfection" to the Quarterly meeting devotional hour. He also addressed the united congregations of Bloomington and Muscatine Meetings on Sunday, and addressed the Young People's rally.

On September 26, the Executive Committee met at the home of Guilford Street, Evangelistic Superintendent of the Quarterly Meeting and goals of the various departments were read and discussed and plans made to put them into practice during the year.

Buffalo Friends Meeting, Iowa, held a series of meetings under the direction of Paul Barnett, Yearly Meeting Superintendent, which proved very helpful to the Meeting. On September 26, the Meeting celebrated its twenty-fifth anniversary with an all day meeting in which a number of former pastors took part. A bounteous dinner was served at noon by the ladies of the Meeting.

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The Missionary Conference of Springdale Quarterly Meeting, Iowa, was held in two sections October 14 and 15, due to the gas rationing. West Branch and Springdale had a conference at West Branch with Sarabell Sams, president of the Iowa Women's Missionary Union, giving a report of the conference held at Guilford College in June. The conference in the afternoon was held at Muscatine, with Bloomington, Buffalo, and Muscatine participating. In addition to the conference report, Jamaica pictures were shown, and Sarabell Sams spoke at the evening meeting.

* * * *

During the month of October, Portland, Indiana, Meeting observed "Christian Education Advance." On October 24 "Family Day" was emphasized. The Sunday school and morning worship service were well attended, with special music by the choir, and sermon in keeping with the occasion by the pastor, Theodore Foxworthy. This was followed by a bountiful carry-in dinner.

On the afternoon of November 7 a Quarterly Meeting Workers Conference was held at Portland, with good representation. Special music was rendered by Watson Goodman and his wife; and by Ruth Corbin. The "Plans of Work" of Indiana Yearly Meeting were then discussed, superintendents of departments offering suggestions relative to the operation of their respective activities. Following a lively discussion, Charles F. Thomas, Executive Secretary of Young Friends of the Five Years Meeting, closed the service with a very challenging address.

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On November 17 the Women's Social Service Society of Portland, Indiana, Friends held "Guest Night." Following a delicious carry-in supper, Myrtle LaFavour and Mignon Garinger led in a song fest. A large number of garments, which the women had made to be distributed to war sufferers by the American Friends Service Committee, was displayed. The women expect to continue this sewing.

* * * *

College Avenue Friends Church, Oskaloosa, Iowa, is taking a lively interest in the study of the proposed Discipline; one group meets an hour before prayer meeting on Wednesday evening and another group during the Sunday school hour. The former group is composed of many college students desiring to know more of Friends faith and practice. Dean Cecil E. Hinshaw was the speaker at the final meeting of the Education and Religious Emphasis week at the Oskaloosa High School. The Council of cooperating churches helped to sponsor these meetings and John C. Harvey was listed as one of the speakers during the week.

* * * *

The women of College Avenue Friends church, Oskaloosa, Iowa, helped sponsor an Armistice Day designated as World Community Day at which Ava Johnson of Des Moines was guest speaker. She is a retired missionary and spoke very appreciatively of the work of the American Friends Service Committee in many lands and gave testimony to their practical Christianity.

The fine religious education film, "The Book of the World of Tomorrow" was shown on Sunday evening, November 14, to a large and appreciative audience, as a climax of the special Christian Education program. The Council of Churches, including Friends, sponsored jointly with the Farm Bureau the Annual Harvest Home Service held at the Methodist church on November 21.

* * * *

The St. Petersburg, Florida, Friends Meeting opened for the season on 11th Month, 7, with an attendance of fifty-five, the largest number ever attending this early in the season. On the afternoon of Armistice Day, one of the five community meetings sponsored by the United Council of Church Women was held in the Meetinghouse. A speaker presented the subject, "The Price of an Enduring Peace," and afterwards there was a discussion of the problems we must face now as well as in the future in order to have enduring peace. Seventy-three women were present. The first Monthly Meeting was held on the 18th. Some plans for social service and religious education were briefly considered. One member was taken in by a letter of transfer, her baby son by request of the mother, and a third added to those holding dual membership such as the majority of this Meeting hold.

* * * *

High Point, North Carolina, Monthly Meeting recently enjoyed a four day visit from Dr. Elbert Russell of the Divinity School of Duke University. He brought four inspiring messages during his stay, messages much appreciated both by the Meeting and by other friends.

On Saturday afternoon, November 13, an informal tea was held at the home of Cecil and Esta Haworth to honor Dr. Russell and Mrs. Russell.

FRIENDSVILLE ACADEMY

Editorial Note: Friendsville Academy, a boarding school for children from first grade through high school, is trying to meet the greatly increased needs for the Christian nurture of children during their formative years. They are doing a splendid work and one in which Friends generally will want to participate.

Did I say, "six and one half boys in one room?" I meant, six boys in one room and a half. Ages six to nine with a dependable ten year old, whom we call Joe, acting as Matron's Helper.

Scene: Boys' Dormitory, Friendsville Academy, Monday 8:15 p.m. The following was heard through thin walls:

Joe: "Now all who don't get in the bath tub, get into bed! (Scramble) "Donnie quit throwing that soap around and get out. Artie, come here—well then go to bed. No you better get in the tub, you're dirty. (Pause) Now don't play around but get into bed." (Sounds of sobbing from the Little Bunk Room.)

"Why Bobbie, what's the matter?"

Bobbie: (Who has a big temper and trying hard to control it.) "You didn't ask me to take a bath and I'm trying hard not to get mad."

Joe: "Well, then, come on, I didn't know you were in there." (Pause)

"Okay now, put that whistle down and get quiet, I'm going to turn out the light. Buddy, you didn't say your prayers."

Buddy: "What's the use, they're just like Bobbie's."

In less than half an hour all is quiet. This is the end of another day, not exactly perfect, but not so bad.

And this very day, we had a letter from a mother who would rather place her eight year old child with us, even if it is so far away, than leave her with the colored maid, and I had to write that we had no room. "No Room," where have I heard that before? And that isn't all, we haven't the money to build another or do any more remodeling. Must we continue saying, "Sorry, but we cannot take another one," or would you like to help us do something about it?

LILLIAN E. HAYES,
Registrar.

Friendsville, Tennessee.

BIRTHS

BAXTER—To John and Thelma Baxter, November 12, a son, Jon Hayden, at the New London, Indiana, Friends Parsonage.

KROUSE — To George and Elizabeth Krouse, a daughter, Sarah Josephine, at Berwyn, Maryland. The parents are members of Irving Street and Florida Avenue Meetings, Washington, D. C.

WILLIAMS — To Robert and Romona Williams at Mooreland, Indiana, on November 18, a son John Eric.

MARRIAGES

CAVENDER-KNISLEY — At the Jamestown Friends church, November 7, Ruth Louise, daughter of Wayne and Georgia Knisley, and Clarence Ray Cavender; DeElla L. Newlin, pastor, officiating.

ELDER-WINSLOW — Dorothy Elizabeth Winslow, daughter of Barclay and Frances Winslow to George Robert Elder, son of Rev. and Mrs. George G. Elder of Arcadia, California, on August 27 at First Friends Church, Pasadena, California.

HACKNEY-BINGAMON—At the home of the bride's mother, near Jamestown, Ohio, October 7, Mary E. Bingamon, daughter of Eva Bingamon, and Robert B. Hackney, son of Gusta Hackney, of near Wilmington, Ohio, were united in marriage. Noble C. Trueblood of Salem, Indiana, officiated. Both are members of Friends.

RIDDLE-BLY — At Plainfield, Indiana, Martha Jean Bly, to Charles Oakley Riddle, son of Bernice Riddle, in the Methodist church.

DEATHS

HITCHCOCK, HARRY M.—Born in Vermont, member of Lafayette Avenue Meeting in Brooklyn. He was graduated from Annapolis, but changed his work and for many years worked revamping the mission school the Brooklyn Meeting conducts for the indigents of the Bowery area. He passed away while in study at Pendle Hill, October 19, 1943.

HUNT — Alice King Hunt, for many years a pastor in Kansas and Oklahoma Meetings, November 3, 1943, at the age of sixty-three years. She was the daughter of Dr. and Mrs. E. H. King. Following her conversion in a small Friends Meeting in Oregon at the age of twenty-six, she received a call to definite service for her Lord and Master. For several years she taught in the Training School for Christian Workers at Huntington Park, California, and taught one year in Cleveland Bible Institute. Following a year's pastoral work in northern Kansas, she spent seven years teaching in Friends Bible College, Haviland, Kansas. Following her marriage to Charles S. Hunt at Stafford, Kansas, both engaged in pastoral work at Beaver and Independence, Kansas, and at Ramona, Oklahoma. Her husband preceded her in death in 1937. Her work of service ended with two years spent as pastor of the Friends Meeting at Liberal, Kansas. She had been assisted in the last four years of her work by Nina O. Cox. Survivors are three stepchildren, Charles W. Hunt, Frederick O. Hunt, and Elsie E. Ellis; seventeen grandchildren and twelve great grandchildren.

JAY — Watson D. Jay, son of Jesse and Susan Jay at his home in Jonesboro, Indiana, November 6, at the age of seventy-one. Of long Quaker heritage, he was a lifelong member of Jonesboro, Indiana, Friends Meeting, and was active until the time of his sudden death. He is survived by his wife, Miriam, two daughters, Martha Briggs and Miriam Wade, one son, Watson S. Jay, and a sister, Mary Kiser.

MORSE—Effie May Morse at her home in Hallowell, Maine, on May 15, 1943 at the age of sixty-seven. By profession, she was a trained nurse, having graduated from the Central Maine General Hospital. She was a faithful member of Winthrop Monthly Meeting.

RICHARDSON, THOMAS P. — Son of William R. and Dora Richardson, at the age of fifty-one years. He was a member of Springfield Friends Meeting, High Point, North Carolina. Surviving are his wife, Madge Greenwood; two sisters, Amanda Mattocks and Sara Haworth; two brothers, Blair and John Richardson; all of High Point. Services were at Springfield Meeting with Harold Hadley, pastor, in charge.

ROBERTSON, MINNIE WILLIAMSON of Minneapolis Friends Meeting, Minnesota, November 7, at the age of thirty-nine. A graduate of the University of Minnesota, she studied medicine. Survivors are the husband and three small sons. Edgar H. Stranahan, pastor, was in charge of the service.

SCALES, EDWARD S. — Former Sunday school superintendent and one time Clerk of New York Quarterly Meeting. He was born in England, migrating with his parents to Canada and to the United States. In 1893, married to Alice Carey. A designer of architectural terra cotta by trade, his deep interest was in religion which he expressed through music, being in great demand as a choirmaster, soloist and director of congregational singing. He was a member of the Lafayette Avenue Meeting in Brooklyn, is survived by his two daughters, Cynthia Jones and Margaret Garone. Burial was in Friends Prospect Oak cemetery in Brooklyn.

SMITH — Cynthia Ann, daughter of Samuel and Catherine Adamson Crumly, passed away August 13, at the age of eighty-one years, at her home near Richland, Iowa. She was a teacher at the Boston and Philadelphia schools near Richland early in life, and in 1903 she was married to Arthur N. Smith. Survivors are two brothers, Owen Crumly of Carlisle, Iowa, J. H. Crumly of Chehalis, Washington, and one sister, Ida Crumly of Richland. She was a birthright member of the Friends Church. Burial was at Ackworth Cemetery.

STOWE, WILLARD H. — Of Highland, Ohio, Friends Meeting, at the age of fifty-one years. He was a trustee of Wilmington Yearly Meeting and active in religious education. He is survived by his wife, Ruth Stowe, who is Friends pastor of Cuba Meeting, Ohio. Services were in charge of Adam H. Flatter.

WILLIAMS—Louis Williams, son of John and Eunice Street Williams in Whittier, California. He was the great grandchild of William Williams, an itinerate Quaker minister in the southern states. His mother was

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rphaned in the black fever epidemic which swept the community in the wake f the Mormons as they passed through n their way to Salt Lake, and was eared in the home of an aunt, Elizabeth Kenworthy, with eight orphaned boys, Amos Kenworthy among them. He was born in 1857 near Aroma, Indiana, being named for the missionary cousin of his mother, Louis Street. He married Sarah Cook in 1884, and after her death Lenna Morris in 1904. He is survived by two sons, Whittier of Ventura, Dwight of San Diego, Texas; and one daughter, Faye of Hawksburg, Canada; a brother, Linford and two sisters, Louise McCorkindale and Lydia Cammack. He was actively identified with the church and served as clerk of the monthly meeting, and teacher in the Sunday school.

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LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BOSTON, MASSACHUSETTS

Boston Monthly Meeting, 5 Longfellow Park, Cambridge, (near Harvard Square). Meeting for worship First day at 11 a.m., jointly with Friends Meeting at Cambridge. Monthly business meeting second Fifth day of each month. George A. Selleck, Executive Secretary. Telephone TROwbridge 6883.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18056 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, at 11:00, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAin 2-8627.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 515 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street, Unified Service 10:30 a.m., Herbert Huffman, Minister. RIley 5224, office telephone.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p. m. Arthur Santmier minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Edgar H. Stranahan, Minister, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth Street and Fifteenth Street Meetings will be held at the Friends Meeting House, 221 East 15th Street, New York 3, N.Y., from October through April, Sunday at 11:00 a.m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. Edward Wagenknecht, Minister. Phone Ev. 0649.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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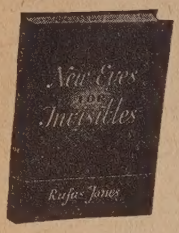

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